All the Men of the Lutheran Church for the Whole Task of the Church

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FEBRUARY 1945

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Volume XXV
Number Two

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

WIN THE OUTSIDE MAN!

Jesus said "I will make you fishers of men." He never commissioned without empowering. Lutheran men dare not permit the sects and isms to put them to shame with their eagerness to win their neighbors. This Lent enlist in the company of Christ's fishermen.

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LUTHERAN MEN .... FEBRUARY

Volume XXV **Issue No. 2**

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THE APPOINTMENT

By Sully Prudhomme

'Tis late; the astronomer in his lonely height
Exploring all the dark, descries from afar
Orbs that like distant isles of splendor are,
And mornings whitening in the infinite.
Like winnowed grain the worlds go by in flight,
Or swarm in glistening spaces nebular;
He summons one disheveled wandering star:
"Return ten centuries hence on such a night."

That star will come. It dare not by one hour
Cheat science, or falsify her calculation;
Men will have passed, but watchful in the tower
Man shall remain in sleepless contemplation;
And should all men have perished there in turn,
Truth in their stead would watch that star's return.

—From "Grit"

I have discovered that people in whom religion is not a deep experience are always arguing about it. Apparently they are not sure of themselves. They are forever debating and discussing it with anyone who will listen. When a man swims in deep waters he has no time to gesture wildly with his hands; he will need them, as well as all the other energies at his command, to stay afloat.

—Joseph R. Sizoo.

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Our editorial apology to Mr. Frank Rhody for attributing an article to him which he did not write. See January issue page 21. We are still in a haze as to responsibility for the error. His article will appear later.

Washington's Rules

Drawn up for his own conduct when a lad.

Show not yourself glad at the misfortune of another, though he were your enemy.

Be not hasty to believe flying reports to the disparagement of any.

In your apparel be modest, and endeavor to accommodate nature rather than to procure admiration.

Associate yourself with men of good quality if you esteem your own reputation; for it is better to be alone than in bad company.

Undertake not what you cannot perform; but be careful to keep your promise.

Labor to keep alive in your breast that little spark of celestial fire called Conscience.

Honor and obey your parents although they be poor.

What you may speak in secret to your friend, deliver not before others.

Let your recreation be manful, not sinful.

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"Win the outside man"

is the first objective of the Brotherhood. Our cover picture is a reproduction of the beautiful and meaningful stamp, the second in a series that will be used to promote our objectives. "I will make you fishers of men" is Christ's command and promise for this objective. Those two strong arms hauling in the net are your arms, if they are consecrated to Christ. This Lent should be a season of fishing on the part of every Lutheran man. These stamps in four colors will be a constant reminder to you and those with whom you correspond, that winning others is essential to being Christian. No, don't change that word "essential." It is just as much a command of Christ as to be pure, or honest, or brotherly. The anniversary stamp of last year was a great success. Sending in your check for these stamps will again help support the total Brotherhood program as well as promote the first objective. Books of stamps will be mailed out by the middle of February, unless production problems prevent. Treasurer Ira Guldin is to be congratulated on the artistic quality of this stamp.

The Editor's Personal Paragraphs

A PRAYER FOR TODAY

Dear God, this prayer I pray
Before my head on the pillow lay,
That Thou wouldst at all times be
With all our boys on the waving sea.
Spread, O Lord, all of Thy care
Upon the boys who are in the air.
Bring Thou the blessings of Thy hand
On all those fighting on the land—
Be with them and all those who
Await at home, whose hearts are blue.
Guide them, protect them,
Keep them from harm
Whether they be from city or farm.
We pray that Thou on this world wouldst lease
The hoped for, longed for, prayer for peace.

—Florence Denegar

●

The Lenten season

is here again this month. It is a time to stir our emotions. To be reminded again so vividly of the sacrifice of Christ for our sins should deepen our love for Him. Lent will fail in our lives if it does not do this for us. "Impression without expression is pure waste." What will be the practical results of this Lent in your daily life? Lent should mean that you devote more time, give more money and spend more energy in the interests of Christ's Kingdom. Emphasis is properly on attending services, but it must not end there. Not this Lent when so many of our young men and women are practicing their love of country. Love demands expression in service, as well as in services.

●

It is not unworthiness, but unwillingness that keeps a man from God.—Uncle Elmer in The Baptist Observer.

President Bersell

of the Augustana Synod wrote a very interesting and significant interpretation of the recent meeting of the American Lutheran Conference in The Lutheran Companion. This conference federates for certain purposes all the Lutheran synods in America excepting Missouri and the ULCA. With the expanding program of the National Lutheran Council the question naturally arises as to the future, if any, of the Conference. President Stavig of Augustana College delivered an address at the Conference in which study was given this question. Dr. Bersell's concluding paragraphs represent the thinking of many in the Conference. From the outside, looking in, the Conference would seem to have outlived its usefulness.

> At long last the American Lutheran Conference has thus declared itself. It is well that it has done so, for now the way is clear, without involvements and misunderstandings, for other developments. The trend is unmistakable. The cooperative efforts of the Lutheran bodies, out of which ultimate unity will come, will be delegated to the National Lutheran Council as a joint agency. The Council is and will continue to be just that and nothing more. But out of this continued and augmented cooperation in material and spiritual endeavors will come a demand that cannot be silenced by "theological pressures for a Conference or Federation of the church bodies engaged in this work. Already now the Council is planning a free Conference to be held next year to which all bodies will be invited to send representatives. It doesn't take much of a seer to interpret the "signs of the times" in contemporary American Lutheranism.
>
> One of the alternatives suggested by Dr. Stavig was organic union of the five constituent bodies of the Conference. That, however, did not seem to register at all. I believe that I speak for the Augustana Synod when I say, that just as I have only one life to give and I want to lay down that life only for the greatest, most worthy cause, that of the Kingdom of my Lord, Jesus Christ,—so the Augustana Synod has only one life to give. When our Synod does lay down its life it will not do so merely for a fractional part of the Lutheran Church in America. That would not hasten but rather delay the ultimate union. Its supreme desire is to do so for the sake of an all-inclusive Lutheran Church. If basis for ultimate organic union can be found only by two-thirds of the Lutherans, then the Augustana Synod will go along,

for in such a union will be the determination of how and what the Lutheran Church of America shall be. As to a Federation, the intermediate step, count us in at any time.

No, the American Lutheran Conference has not written its death sentence. It has merely clipped its own wings. It has recognized its creative impotence. It has resigned itself to a period of inescapable senility. It will continue to enjoy delightful fellowship, within the family, and to strengthen fraternal bonds. It will have had the satisfaction of having contributed indirectly to the consummation of Lutheran unity. But it will be written in the books that the Conference chose not to be the leader.

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Patient—"Will the anesthetic make me sick?"

Doctor—"No, I think not."

Patient—"How long will it be before I know anything?"

Doctor—"Aren't you expecting almost too much of the anesthetic?"

●

Victim or Victor
is the latest Strodach production from the Muhlenberg Press. It takes its title from the sermon by Dr. Paul Scherer. This is the fourth in the series of books of sermons edited by Dr. Strodach. Whether it was due to my particular mood at the time of reading, or not, these sermons seemed especially rewarding. With the exception of Dr. Scherer, the preachers selected have not been widely known through published writings. The high character of their preaching is, we hope, typical, and encourages considerable Lutheran pride. They are generally good in homiletical techniques and reveal their biblical background. Most of the preachers are not afraid to let their readers discover that they have an outline, for which, thank God! I should have preferred that all the sermons be treated with italics for emphasis as well as some of them. Italics make up in the printed sermon for the lack of voice inflections. It ill becomes to select particular sermons for special commendation when all are so well done. However we were impressed with the brief sermons by Pastor Louis A. Sittler on the Last Words from the Cross. Perhaps because they have been expounded so often, one does not expect to find so refreshing a treatment. The series follows Lection B of our Common Service Book and covers the Lenten season. $2 will be well invested in this book.

A local businessman says he is in 5B category—Baldness, Bridgework Bifocals, Baywindow, and Bunions.—Galt Reporter.

●

American Missions
is the February emphasis in the Calendar of Causes. We are fortunate in securing an article from Rev. Howard A. Kuhnle, himself an experienced and successful home missionary. Read this article on page 7 and make an extra gift to this great work this month.

●

Draftee—"Do you think they'll ever send me overseas, doctor?"

Examining Physician—"Not unless we're invaded!"—The Safer Way.

●

Rev. E. E. Ryden, D.D.,
editor of Lutheran Companion (Augustana Synod) was the official visitor of his synod to the meeting of the Federal Council. ULCA delegates were more than pleased at this evidence of interest on the part of our sister synod. Dr. Conrad Bergendoff, president of Augustana College, has been serving on one of the most important commissions on the "Relation of the Church to War." We quote the concluding paragraphs of Dr. Ryden's extended report of the meeting.

> That the Lutherans of America have an unparalleled opportunity to impress the stamp of conservative Christianity on all of American Protestantism through such an agency as the Federal Council can scarcely be denied. To the writer it appeared somewhat incongruous for Lutherans to criticize the attempt of a liberal body like the Universalists to become members of an interdenominational group like the Federal Council while they themselves insist on holding aloof from cooperation with the Council.
>
> That American Lutheranism must eventually find some way by which it can work together with Christians of other communions without sacrificing any of its own convictions seems inevitable in the light of world conditions today. Perhaps the United Lutheran Church has solved the dilemma by means of its consultative membership in the Federal Council. A coordinated relationship through the National Lutheran Council might be a possible solution. Such an arrangement would not only give the Lutherans a commanding influence in the Federal Council, but would also add immeasurably in strengthening the Protestant position in America.

The signs in the rooms of high-priced hotels reading "Have you left anything?" should read:

"Have you anything left?"—Trotty Veck.

●

Rev. William S. Avery,
pastor of Augsburg Church, Detroit, Michigan, has accepted a call to an associate secretaryship of the Parish and Church School Board. His first assignment will be to head the enlistment program which the Board is initiating. His program will be keyed to evangelism and will seek to stir the Church to the importance of the Sunday school. Questions as to the place of the Sunday school in the church program are being raised by some of our pastors. While the war and reduced birth rates can account for much of our losses in enrollment, there are indications that more serious issues are involved in the failure of many church leaders to be sold on the Sunday school, particularly the adult department. Pastor Avery faces a real challenge and will have the prayers of the Church.

●

Wrote a schoolboy in U.S.A.—"Patrick Henry studied law, was married at the age of 20, and then said: "Give me liberty or give me death'..'—Canadian Churchman.

●

Our radio forum programs
are important contributions to our general education in world affairs. On the Chicago University forum about Christmas time we heard Prof. William E. Hocking who noted the distinction between the world desire for peace and security and the world need for peace and good will. Somehow we must all learn that security is not a means to itself nor to peace. Good will is the only means by which peace and security can come. In this view the place of the Church is clear. In proclaiming truth to the world it discovers the only source of good will. It offers a light to human conscience that is more than the reflection of customs and traditions. It stimulates thinking that is not the result of the chemistry in the human body. Conference like that on a Just and Durable Peace held in Cleveland last month are hopeful for their influence on world thought. They may take such proposals as that of Dumbarton Oaks, with their evident dependence on force, and lead them toward a more permanent dependence on Christian good will.

"Lincoln, The Man of the People"

The color of the ground was in him, the red earth,
The tang and odor of the primal things
The rectitude and patience of the rocks;
The gladness of the wind that shakes the corn;
The courage of the bird that dares the sea;
The justice of the rain that loves all leaves;
The pity of the snow that hides all scars;
The loving-kindness of the wayside well;
The tolerance and equity of light
That gives as freely to the shrinking weed
As to the great oak flaring to the wind—
To the grave's low hill as to the Matterhorn
That shoulders out the sky.

So came the Captain with the mighty heart;
And when the steps of Earthquake shook the house,
Wrenching the rafters from their ancient hold,
He held the ridgepole up and spiked again
The rafters of the Home. He held his place—
Held the long purpose like a growing tree—
Held on through blame and faltered not at praise,
And when he fell in whirlwind, he went down
As when a kingly cedar green with boughs
Goes down with a great shout upon the hills
And leaves a lonesome place against the sky.

—By Edwin Markham.

●

The Gloomy Dean Inge

has been properly spanked and put in his place by all manner of editorial comment and pronouncements by important churchmen. One of the most recent of the latter was by Federal Council leaders, all non-Lutheran. It is all very gratifying, yet, we suspect giving undue importance to the opinion of the G. B. Shaw of the English Church. If you want publicity, attack someone for whom there is almost universal respect.

Here lies the body of Dan Depew
For him the tears long trickled;
He went to a zoo
And found it true
That lions can't be tickled.

Anon.

●

"Youth-Spiritation"

is something new to this edtior. We discover that it is a new name for a retreat of pre theological students and others interested in full time church work. "Christ's Way Always" was the theme of the gathering held at Western Seminary, Fremont, Nebraska. Speakers included Dr. R. R. Belter, pastor of Bethany Church, Burlington, Ia.; Rev. Emerson Miller, associate pastor at St. Paul's, Davenport, Ia., and Dean Rinde of the Seminary. Senior Tom Allport of the Seminary headed the planning committee.

●

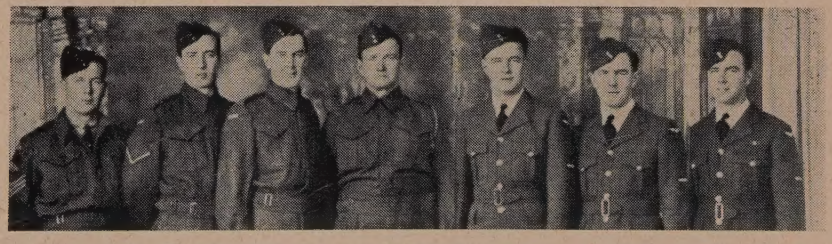
This Sunday school teacher was one of those animated creatures who must make everything very real and vivid. It was the lesson of the Good Samaritan. She was at her best. The horrors of the condition of the poor man by the roadside—sores, flies, and all—just about had the dear little beginners down for the count when she breezily chirped.

"Now, children, if you had come by and seen that poor man, what would you have done?"

The only one left who could speak sighed, "I sink I would have frowed up."—Advance.

American interest

in world organization is growing and is the most hopeful thing in the international picture. It will be tragic if the revolutions in Greece and Belgium and the disagreement with the meeting of them by the Churchill government should drive America back to her former isolation. A very interesting book by James P. Warburg has appeared. "Foreign Policy Begins at Home." He believes "The things we must do for the sake of world peace are precisely the same things we must do in our own self-interest." Further he says we will need "an order so permeated with justice that the majority of men will not be moved to violence." He believes that "all human beings—irrespective of race, creed, color, sex, cultural, economic or political backgrounds—are inherently capable of thinking and acting for themselves, provided they are given a chance to do so." Naturally he finds no room in our world for fascism which he defines as "the ganging up of political and economic racketeers at the expense of the people." Perhaps its most subtle danger is the idea that "leaders" must be found to do the thinking of the common people for them. Some of the material offered by Mr. Warburg will be a review to well informed readers, showing the developments from the end of the first world war to the invasion of Normandy. But such studies are a real contribution to the thinking we Americans must do if present sacrifices are to bring dividends in future security.



A Family of Lutheran Warriors

Pte. Fred W. Radke, member of the Zion English Brotherhood, Sault Ste. Marie, Ontario, Canada, and his six stalwart sons who are fighting for victory. Brother Radke (center), a veteran of World War I has six good reasons to be proud of his family's service record in the present conflict.

Reading left to right:—Sgt. L. Radke, 1st Bn. Sault Ste. Marie and Sudbury Reg't; Sgt. V. Radke, 2nd Bn. Sault Ste. Marie and Sudbury Reg't; Pte N. Radke, 2nd Bn. Sault Ste. Marie and Sudbury Reg't; Pte. F. Radke, 23rd Veteran Guard (father), Flt. Sgt. Melvin Radke, R.C.A.F. Pacific Coast, L.A.C.1 Arnold Radke, R.C.A.F, Quebec; L,A,C,1 Elmer Radke, R.C.A.F., Trenton.

Sgt. V. Radke and Flt. Sgt. Melvin Radke have received promotions since the photo was taken.

Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling books, and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay, of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars.—Abraham Lincoln.

●

Military training

for every young man now has back of it the full power of the president and his administration. Consistently it should also include young women. Our ULCA in almost universal accord with the churches in the Federal Council voted to recommend to the government the postponement of action till peace is declared. I think this is good common sense. There is no possible reason for hurried action excepting the fear on the part of those who favor it that the nation would not be in the mood to support it after war is over. They may be right, but it would be better to have public opinion on any such measure than to try to force it on a nation that felt itself imposed upon. Personally I favor such a training program. Until we can lay aside force with any safety in our world we will require an army, navy and air force. Much time will be saved in applying force, where needed, with millions basically trained. I have gone out on a limb in this matter because I would like to have some reader reactions. Let's discuss this question now, while there is general interest.

●

The members of the primary department in the Sunday school were being asked to repeat Bible verses from memory. The undertaker's little daughter was called on for the first verse in the Bible. She rose, and with a smug air rattled off the following:

"In the beginning God cremated the heavens and the earth."—Biblical Recorder.

"Soap Opera"

is no addition to the cultural growth of the American people. Yet, it is on the whole quite harmless. Usually it shows that crime does not pay and truth and honor receive their reward. More devastating to our standards of thinking are the so-called comedians who specialize in dirt, or as near dirt as the censorship will permit. There is all the difference in the world between the comedians like Frank Morgan or W. C. Fields who get all their fun in liquor and its "funny" consequences in the human brain and on the human nose, and the clean humor of men like Don McNeil of the Breakfast Club or Fibber McGee. Certainly radio can be a time-waster and a rival of reading. Like every good thing it requires intelligent use. It has brought brightness into many an otherwise dull life. It should be kept to as high a standard as possible.

●

"What's that ugly insignia on the side of the bomber?"

"Sh-h-h! That's the commanding officer looking out of a porthole."—Watchman-Examiner.

●

Dr. William P. Hieronymus,

director of Parish Education for the American Lutheran Church has accepted a call to the staff of Midland College. He will succeed Dr. W. F. Rangeler as assistant to the president and head of the department of Christian Education. Dr. Hieronymus is well known in the ULCA and particularly to those who have been editing the Christian Growth Series. His active support of this cooperative effort in Sunday school literature has been an important factor in its success. We wish him a long and fruitful service in our fast growing midwestern college.

●

Then there's the story of the draftee who left for duty in Iceland with two aims — to kiss an Icelandic girl and to shoot a polar bear.

Recuperating in an Icelandic hospital, he confided to his buddy,

"I guess it would have been better if I'd tried to shoot the girl and kiss the bear!"—Boston Globe.

Joint Meetings

of Brotherhoods are increasingly a feature of our program. They are important not only in retaining the interest of our men. They are the best propaganda for Lutheran unity. Unity by fellowship is the surest way to one American Lutheran synod. Out in Kansas a rally was held recently in Atchison. The following report was sent to the editorial desk:

A large and interested group of laymen and ministers of the Eastern conference met at Atchison Sunday afternoon, October 29, as a part of the "four-way" conference rally.

A. H. Goult, of Kansas City, member of the synodical Brotherhood executive committee, conducted the rally program.

Features included an address by the Rev. R. E. VanDeusen, director of the Lutheran service center at Kansas City, a report on the national Brotherhood convention by Evan Tonsing, and a round-table discussion on post-war Brotherhood plans conducted by John Heinrich, of Kansas City, synodical Brotherhood vice president.

In the election of conference officers, A. H. Goult was chosen president of the conference Brotherhood, and E. F. Fink, of Atchison, was elected secretary-treasurer.

The opening devotions were conducted by Dr. R. J. Tietz, president of the St. Joseph, Mo., Brotherhood, and the closing prayer was given by Fred Kloepper, of Lancaster

The Brotherhood of Children's Memorial Church, Kansas City, Mo., was in charge of music for the rally, and a very fine feature was a group of numbers by the Children's Memorial men's chorus.

The Brotherhood of Trinity Church, Lawrence, will be host for the next rally, in October, 1945.

●

Down in St. Louis,

Reen Memorial Lutheran Church was host to nine Brotherhoods representing several synods. Rev. Wilton Bergstrand, executive secretary of the Augustana Luther League, gave the address of the evening on "There is a Lad Here." President Fred E. Ringham presided and Pastors Carl Empson and George Wolf shared in the program. Other officers of the Lutheran Brotherhoods of Greater St. Louis are Welter D. Miller, vice-president; Ralph E. Grodrian, secretary-treasurer, and Rev. K. Luther Hedeen, pastoral advisor.

Presidential Message . . .

First of the Triple E.

Evangelize is the first of the three groups of our six objectives, among which are, "Win the unsaved"; "Secure the return of the lapsed member"; "Promote larger attendance of men at the services of the Church."

To attract the attention of the men of the Church to this, the first objective, the Brotherhood now issues its second message stamps, which should now be in your possession for use. I ask that you receive and use them in the spirit of making our first objective real.

L. F. Speckman

Guest Contributions

Flourishing Home Mission Projects

By Rev. Howard Kuhnle

The writer is pastor of Transfiguration Church, Rochester, N. Y. He has also contributed regularly to The Lutheran and has written articles for many magazines. This story of typical home missions will be read with interest.—Ed.

Home mission work—the establishment of new congregations and their support until they are fully able to finance themselves—is almost taken for granted. This, of course, is entirely proper.

Questions are, however, asked from time to time as to the permanent value of home mission work. In order to answer such questions, a few actual case-histories of successful congregations which are products of the home mission enterprise are given in this story. If two generalizations be permitted, they are that home mission congregations are most likely to be successful if they are established in a community when it is new, and that the first pastor is of utmost importance, especially if he remains in the church for a long enough time.

One basic idea behind this article is that many church members do not know very much about what happens to the money which they give for benevolences. It is a good thing, therefore, to spread the news about successful home mission undertakings which have received their support from thousands of unseen and unknown givers.

Christ Church, Floral Park, Long Island, N. Y.

This congregation was organized in 1912 by the late Rev. Frederick Holter, home mission superintendent of the Ministerium of New York. First services were held in a hall, and students from the Philadelphia Seminary supplied the pulpit before the call to the Rev. Arnold F. Keller, D.D., now pastor of Redeemer Church, Utica, N. Y., who was also pastor at nearby Valley Stream and Lynbrook. The second pastor was the Rev. Theodore Hoffmeister, now retired. A basement church was built in 1915, and was used until 1927.

The Rev. Ralph M. Durr, still pastor of Christ Church, was called in February, 1917, from his first charge, Holy Trinity, Rockville Center, Long Island, and started with 48 confirmed members and 65 in the Sunday school. Total property valuation is now $122,000, and all debt was liquidated in 1941. The membership

American Missions Built This Church

St. Peter's at 74th St. and Briar Road, Philadelphia, is a stirring example of the investment value of our gifts for American missions. The pastor, Rev. C. W. Rhoda, and his people will tell you of the fine partnership between the mission and the American Board staff.

on December 31, 1943, was 1,098 baptized, 708 confirmed, and 418 communing. The beautiful new church was erected in 1927, in a new location, near the former building. After completion of the building a debt of $40,000 remained. Bonds were sold to the members of the church at six per cent, and payment was never defaulted. The congregation lays special stress on free-will giving, and gives liberal support to benevolence projects, especially Wagner College, Staten Island, New York, of which Pastor Durr is an active alumnus.

But there is a real climax to the story of the Floral Park church—it is responsible for a new mission *only one mile away,* Gloria Dei Church, in New Hyde Park, a new community. Moreover, mark this: Christ Church transferred 26 members to the new mission, *and* the pastor, the Rev. Albert T. Keyser, is a spiritual son of Christ Church. Christ Church has also established a church extension fund of $2,500, and Gloria Dei Church is the first to use this fund, having purchased well-located lots for the new church.

The Rev. Harold Hornberger, ordained in 1942, pastor of St. Mark's Church, Brooklyn, New York, is also a spiritual son of Christ Church.

St. Peter's Church, Philadelphia, Pa.

St. Peter's Church, Briar Road, Philadelphia, Pa., beginning in January 1930, with eight people reported 824 baptized members, 603 confirmed, and 450 communing December 31, 1942, with a complete church plant: parsonage, parish house, and church, valued at more than eighty thousand dollars. Steady growth in membership meant corresponding growth in income. In 1931, the total amount expended was about $2,000. In 1942, expenditures were $13,683, including $1,246 benevolence paid on apportionment. There are the cold figures, but underneath these figures is a heart-warming story of great devotion to the cause of Jesus Christ.

The Rev. Clarence W. Rhoda has been the church's only pastor, assuming the pastorate in June, 1931, following his graduation from the Philadelphia Seminary. When Pastor Rhoda was installed, the congregation listed 48 members. Services were held in a store. The rent for this meeting-place was paid by the Board of Home Missions of the Ministerium of Pennsylvania, and half of the salary of the pastor was paid by the Board of American Missions of the United Lutheran Church in America. The small congregation became responsible for the rest of the pastor's salary and expenses necessary to the maintenance of the congregation.

The work did not always run smoothly, for there were discouraging circumstances. For example, neighboring churches opposed the organization of a new congregation, expressing the feeling that the community already had more than enough churches. Again, the bank with the church's funds closed. Fourteen hundred dollars was lost by the infant congregation. Many members also lost their savings in the same bank.

By the fall of 1933, the church with the help of the Ministerium's Board of Home Missions, bought a lot, 90x120 feet, ideally located for its purpose. On December 17, 1933, the first chapel was dedicated, formerly a portable school building. Much of the work was done by the men of the congregation. The seating capacity was about 100, which was thought to be adequate to meet the needs for a long time to come. By 1937, it was necessary to hold a second morning service.

The permanent church building, a beautiful colonial structure, was dedicated December 7, 1941. A parsonage was bought in 1939. The parish has paid all its pastor's salary since December 31, 1941.

The story of this exceptionally successful home-mission has been written up under the title, "Upon This Rock," and the bare facts given here are condensed from that attractive booklet. Any one interested in reading the full story might well send for it to the Rev. Karl S. Henry, Home Mission Superintendent of the Ministerium, 1228 Spruce street, Philadelphia, 7, Penna.

Muhlenberg Memorial Church, Philadelphia, Pa.

Muhlenberg Memorial Church, Philadelphia, was organized in 1907, the first pastor being the late Rev. P. E. Bierbauer, who was followed by the late Jerome M. Guss, D.D. Services were first held in a hall, and then in a tent on Broad Street. The first building was erected at Broad & Ruscomb streets. This was sold to a bank, and the congregation moved to its present site, 13th & Ruscomb streets. The Sunday school building was erected during the pastorate of Dr. Guss, when congregational growth in membership was phenomenal due to the extensive building program in this new section of the city.

The third pastor was Calvin P. Swank, S.T.D., now home missions superintendent of the Central Pennsylvania Synod, who served 1921-32, and during whose pastorate the membership consistently increased. The new stone building was erected in 1924, in front of the Sunday school building. The cost of the new building, together with the renovation of the Sunday school building was $153,000. The Rev. Charles F. Dapp, Ph.D., D.D., has been pastor since 1933, and during the depression years the emphasis was on church debt reduction. Thanks to good stewardship, the mortgage indebtedness has now been reduced to $17,500. The congregation has always given splendid support to various benevolence projects. The membership on December 31, 1942, is listed as 1405 baptized, 1200 confirmed and 490 communing. Current expenditures in 1942 were $13,584, unusual $11,635, $2,135 was given on apportionment, and $410 for unapportioned benevolence.

Pastor William Niebling

St. Matthew's
Wauwatosa, Wis.

St. Matthew's Church, Wauwatosa, Wis.

In sending information regarding several home mission projects in the Northwest Synod, its president, Dr. R. H. Gerberding, of Minneapolis, wrote: "The congregation of this synod have practically all been missions in their early history. I am frank to say that I have selected these simply because the data is at hand. I could choose many others, but I think these are typical."

St. Matthew's Church, Wauwatosa, Wisconsin, founded in 1920, entered the year 1941 fully self supporting, by the payment of the last $4,400 of its church extension loan of $15,000 to the Board of American Missions. A mission is defined as any congregation which receives aid either toward the pastor's salary or on a

church extension loan not yet fully repaid.

This congregation has made an excellent record from the beginning. The secretary often told about being rushed to get a hoped-for church extension loan for the newly-organized congregation, and upon being asked why the money was needed, the synodical field missionary, the Rev. W. C. Stump, replied, "They're moving dirt already," and took him to see the steam-shovel at work on a lot which the Board had not yet approved. Pastor Stump's faith has been fully vindicated!

Aside from its contribution to the Kingdom of God and to the spiritual welfare of its community and nation, the record of this congregation is worth study as another proof that home mission work is a good investment even from a business standpoint. The salary aid granted to the congregation during the first eight years totaled $6,400, plus $1,000 given by Redeemer Church, Milwaukee. During the same period, the congregation and Sunday School returned to the church-at-large as its general fund benevolences $5,975, and up to the time of writing that figure has grown to something over $30,000, while the total of all benevolences has been $41,000. This means an early return of the aid on the pastor's salary, and a good annual rate of interest on the church extension loan of $15,000 used to erect the building. The total debt at the completion of the building was $34,000, and the first mortgage was paid off in 1936. The membership at the end of 1942 was 1,010 baptized, 810 confirmed, and 647 communing.

Here is another congregation which has enjoyed the consecrated service of one pastor from the beginning. The Rev. William Niebling has made a consistent record of congregational progress through the years, and has also participated in the general work of the Church, including service as president of the Wisconsin Conference and as a member of the executive committee of the Synod of the Northwest.

●

A Noble Creed

Think truly, and thy thoughts
Shall the world's famine feed.
Speak truly, and each word of thine
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble creed.

—Horatius Bonar.

I ASK YOU?

Dear Editor: Have you ever considered some of the **pros** and **cons**—the **good effects** and the **possible bad effects**—in the act of **burning a mortgage?**

Well, we had one of those mortgage burning occasions in our church recently. These occasions are seemingly on the increase these days and, rather parenthetically, let me add that (in my thoughts about it, at least) there is something quite wrong in the fact that notable increases in financial inflow into our church treasuries are somehow mixed up in a questionable war-time prosperity. For with unbalanced economic upheavals in the midst of this tragic war, we ought not boast too greatly of these encouragements on the credit-ledgers of our parish reports.

But there are some things to be said **in favor of** mortgage-burnings. For one thing, whether in our personal accountings or in our businesses or in our churches, there is rejoicing that is certainly justified when we can report ourselves **in the black.** The structure of society as a whole demands of us that we must give some consideration to our material status—and, in the last analysis, that means we must look at financial standings. We rejoice, then, when the reports are good; to be free and clear is a worthy achievement. A real burden is thus lifted from our collective congregational shoulder. Then, too, when these papers are set afire, there accompanies the act a due sense of appreciation in the fact that **faithful stewardship** has been rendered by a good percentage of the members. One reflects that, after all, poor stewardship does not produce burned mortgages; and that **good stewardship** indicates a measure of love for and devotion to the church. To burn the mortgage, therefore, calls out in us a sense of appreciation; that response in us needs re-awakening. Again, a mortgage-burning clears the way for more constructive planning toward the future. There is real value in a very practical way here, because, assuming that those monies which have gone into amortization payments and the worrisome interest payments will continue to come in, some plans may now be made whereby the funds may be invested in something that can be used (our proposed new educational unit, for instance) instead of a piece of paper set afire.

Concerning possible **bad effects;** for one thing, this act of burning the papers can easily be followed by a let-down in enthusiasm and endeavor in the church's behalf. On many occasion folks have said to me, "Every church should have a debt; it gives them something to work for!" Yes, I can point out to you some specific examples of churches that might do better if they had a nice big indebtedness; for at the moment these churches are free not only of debt but they are free of enthusiasm, free of benevolence-mindedness, free of activity, free almost unto death. It seemed good to us, then, seeing that our mortgage-burning might also signify that we could now be at ease in Zion, to say something like this: "Let us rejoice in the burning of this mortgage. Now here are our plans for the future, we will need $30,000.00 in the next five years if we are going to carry out these plans." Further, it does seem possible that we can place too much emphasis upon such **a material benefit** as the kindling of this fire that consumes this cancelled mortgage, when we at the same time fail to rejoice enough over our **spiritual achievements.** There are many illustrations. There seems to be very little rejoicing, for example, when the pastor receives into the fellowship of the church 'by renewal of faith' one who had been lost from that fellowship. We have no celebration. And yet, far greater still than results from our mortgage-burning, there is rejoicing in heaven over one sinner that repenteth! We can spot-light a financial achievement and allow the **weightier matters** to remain in the shadows.

Respectfully,
Quid Habeas.

●

Thy Neighbor

Who is thy neighbor? He whom thou
Hast power to aid or bless,
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim.
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave.
Go thou and ransom him.

Thy neighbor? Pass no mourner by.
Perhaps thou canst redeem
A breaking heart from misery.
Go share thy lot with him.

—The Reformation Evangel.

Letterally Yours

Bible Lexicography IX

By Roger G. Imhoff

ANGER . . .

stirreth up strifes,
dealeth foolishly,
exalteth folly,
kindles strife,
tears perpetually,
resteth in the bosom of fools.

●

"Informative and Challenging"

Somewhere in Germany
14 November, 1944.

Dear Editor:

It has been quite a long time since I have written you. We have done a bit of travelling since then and here I am writing from the homeland of the Reformation. There wasn't much time for sight-seeing, but I did manage to see Paris on the way. It is a very beautiful city even in war time.

There seems to be no end to the tasks that confront us. On Sunday I had four preaching services and two communions, in addition to about twenty-five personal interviews While most of my services are held in the field, I occasionally have the use of an Evangelical Church. The pastor is Lutheran although the members are both Lutheran and Reformed. The interior of this church is very simple, but its quiet dignity and its organ mean much to our men in their worship. The attendance at all services is unusually good. Sometimes the appointments for worship are simple and crude, but it all reminds us that God is a Spirit and that He can be found wherever men seek Him in faith.

LUTHERAN MEN still reaches me and how the men appreciate reading my copy. It has become an informative and challenging magazine under your editorship.

The Service Men's Commission sent me a supply of Christmas folders which I distributed last Sunday. It was interesting to see with what pride and satisfaction the men saw the Commission's imprint. The Commission has meant much to our chaplains and it has planted our church in the hearts of our men. I hope we will not muff the opportunities opened to us when the war is over.

Wishing you and Mrs. Traver a Happy and Blessed Christmas and New Year, I am,

Sincerely yours,
Justus H. Liesmann.

Sometimes I think we home folks thrill at letters from the fighting front as much as our service folks thrill at ours. Chaplain Liesmann was the popular pastor of St. Stephen's Lutheran Church, Baltimore, Md., before enlisting. He was particularly active in the field of church music in the Maryland Synod. One can understand the reference to the organ in the German churches. He has received rapid promotion to the rank of Major. We will be more than anxious to hear how he came through the Von Runstedt blitz.—Ed.

●

It's Excellent

November 20, 1944.

Dear Editor:

I have just now finished reading October issue of LUTHERAN MEN. It's excellent. Congratulations to you and your associates on a really fine church paper. As you perhaps know, we receive most if not all of the Lutheran publications. Yours is tops. Keep up the good work.

Although the enclosed Jap invasion money will not meet the business manager's pressing needs, I thought you'd like to have it as a memento of the occasion. There is no need to thank me . . . I'm wealthy. Everyone is wealthy. Money, money, all hands have money. It's beyond the fondest dream of the most ardent New Dealer. The mere fact that the money will buy nothing is of no point . . . there being nothing to buy anyway. We were wealthy also on Saipan, where we broke open a bank safe.

The Philippines made five for us . . . Kwajalein and Eniwetok in the Marshall Islands, and Saipan and Guam. That's about far enough west for me for a while at least.

My greetings to friends at Hamma. If you need additional money to keep up the morale of the home front, let me know.

Sincerely,
"Bill" Blough.

Thnks a lot, Bill! I only kept the "Nip dollar" for a short time. My son wanted it for his collection. We do not forget you back at Alma Mater. A royal welcome awaits your return. How about a good story with some pictures for LUTHERAN MEN?*—Ed.*

●

Samaritan Church Villa Progreso, Argentine

November 1, 1944.

Dear Editor:

Pastor Dudde has suggested that I send the following write-up of the anniversary celebration held in my church. We were sorry that Dr. Thomas was in the Eldorado just at that time and missed this service.

Faithfully,
Jonas Villaverde.

On the occasion of the 25th anniversary of the United Lutheran Church in Argentina, several special programs were planned to take place in the different congregations which the Church has in our midst.

Men's Rally held during 25th Anniversary Celebration at Villa Progreso, Argentina. Rev. Jonas Villaverdi, pastor.

One of these was celebrated the 24th of September in the Good Samaritan Church of Villa Progreso for the purpose of congregating the men of the church, which purpose was well accomplished, a large number attending.

After the opening words by Pastor Jonas Villaverde, in which he explained the purpose and significance of the service as well as greeting and welcoming all those present, Mr. Manuel P. Podesta, representing

the Redeemer congregation of Villa del Parque, spoke on the subject "The Layman as a Member of the Church Council." Immediately following, Mr. Primo Gandola, representing Holy Trinity congregation of Caseros spoke on the subject "The Layman as an Individual of Society." Mr. John Lauzirica, representing St. Paul's of San Miguel and St. John's of Jose C. Paz presented the theme, "Privileges and Duties of the Layman in the Church." Mr. Arthur Habegger, represented Messiah congregation, taking for his subject, "The Layman as an Evangelist." Mr. Mario Vasquez, representing Holy Sacrament church of Villa Ballester, spoke on the theme, "The Layman as a Sunday school Worker." Closing this part of the program, Mr. John Santa Maria of the Good Samaritan congregation spoke on "The Layman as the Father of His Family."

After the service in the chapel, those present were invited to the garden, where tea had been prepared and was served by the Luther League of Villa Progreso.

Thank you for your write-up, Pastor Villaverde. You have many friends here in the states who remember your student days. You may tell Pastor Dudde that your contribution in no way releases him from his promise to send me articles on the work in Argentina from time to time. He must not be permitted to lose his skill as a budding journalist. —Ed.

●

Another Inter-synodical Venture

112 Batavia Rd.
Pittsburgh 21, Pa.
December 30, 1944.

Dear Editor:

Enclosed you will find a brief outline of a project which has been developed by a group of laymen representing ULCA, ALC and Augustana Churches.

I am glad that I can say that in all our meetings there have been no arbitrary or divisive attitudes in evidence. We have been working together with the single objective of doing something to stir up the Lutheran laymen of this area—to overcome the sin of *complacency* — "neither hot nor cold!"

We would be glad for any publicity you can give.

Sincerely yours,
W. C. Koehler.

The best publicity we can give will be to include the letter that you sent to the pastors of your area. You may be sure that LUTHERAN MEN *is eager to support every such cooperative venture. Fellowship in this series of meetings will do more to cement the Lutherans of your area into one than many efforts at drawing up doctrinal agreements. The fact is that we need most is mutual confidence. Thank you for your letter, Brother Koehler, and more power to you and your confreres!—Ed.*

●

Lutheran Laymen's League of Pittsburgh

(Inter-Synodical)
December 27, 1944.

TO OUR PASTORS:

A committee of Lutheran laymen, representing The Pittsburgh Brotherhood (inter-synodical) and The Brotherhood of the Central Conference (ULCA), has planned a series of meetings for the laymen of this area. The meetings, five in number, will be held on alternate Sunday evenings, beginning January 14, with the final meeting taking place on March 11.

The following schedule lists the speakers and the churches in which the meetings will be held:

Jan. 14—R. G. Steinmeyer, Ph.D.—Professor of Political Science, University of Maryland.

St. Paul's Lutheran Church, Montgomery Avenue, N. S., Pittsburgh.

Jan. 28—Otto Mees, D.D.—President, Capital University, Columbus, O.
First Lutheran Church, Grant St., Pittsburgh.

Feb. 11—Harry F. Baughman, D.D.—Professor of the Art of Preaching, Gettysburg Seminary.

Christ Lutheran Church, Margaretta & Beatty St., E. E., Pittsburgh.

Feb. 25—Carl Martin Distler—President, Board of Social Missions, ULCA.

St. Paul's Lutheran Church, Montgomery Avenue, N. S., Pittsburgh.

Mar. 11—Samuel Miller, D.D. — President, The Lutheran Bible School, Minneapilis.

First Lutheran Church, Grant St, Pittsburgh.

In the men selected as speakers we have a group of outstanding leaders, particularly qualified to speak with inspiration, knowledge and authority. The committee also recognized their keen interest in the problem of making a more effective use of the manpower of the Church.

The theme of the series is **Lutheran Men Serving God and Country**

Post Photo — Salisbury, N. C.

Don't Come Too Close!!!

Here are the "live wires" that keep the machinery humming down in North Carolina. The officers and executive committee of the North State Brotherhood. Too bad the photographer did not say "Now, watch for the birdie," when he snapped this one. That gang never did get caught with such sober faces before.

Reading from left to right they are: Seated: Prof. R. Brown McAllister, Concord Brotherhood treasurer, resigned, and succeeded by Guy M. Beaver, Concord; Luther G. Boliek, vice-president, Hickory; Z. B. Trexler, president, Concord; John H. Herion, secretary, Mt. Pleasant; H. D. Fry, extension secretary, Hickory. Standing: Aubrey Mauney, executive member, 3 years, Kings Mountain; Fred R. Smyre, statistical secretary, Hickory; A. W. Fisher, executive member, 2 years, Concord; Chas. Gilbert, executive member, Western District, 1 year, Catawba; Harold F. Krauss, executive member, Eastern District, 1 year, Fayetteville; W. K. Mauney, executive member, Southern District, 1 year, Kings Mountain; Myron Fisher, executive member, Northern District, 1 year, Salisbury.

Absent: Avery R. Rhyne, treasurer Loan and Gift Fund, Charlotte; E. J. Pearson, executive member, High Point, N. C.; Hugh Petrea, assistant secretary, Salisbury; W. B. Beaver, executive member, Central District, Albemarle.

and each speaker will develop a particular and specific phase of that theme.

These meetings will provide an exceptional opportunity for the men of the Church to obtain additional inspiration and instruction through which they can become of greater value in the work of their respective congregations, under your leadership. And we laymen, on the firing-line of the homefront, need further knowledge on the subject of approaching (as Christian men) the problems of the day, in a rapidly changing world.

We believe, therefore, that you will want your men to attend, and that you will be glad to give adequate publicity to each meeting of the series.

For this support, and for your personal attendance, we shall be most grateful.

Sincerely yours,
The Publicity Committee,

CC: W. E. Schuette, D.D.
H. Reed Shepfer, D.D.

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Doing Double Duty

Anderson, Indiana,
December 4, 1944.

Mr. William D. Schrope,
2426 Jackson St.,
Anderson, Indiana.

Dear fellow subscriber to LUTHERAN MEN:

In the name of the Brotherhood, the committee hereby expresses our appreciation for your subscription to LUTHERAN MEN. We hope you will read it carefully and that it will broaden your vision of the work of the Brotherhood and the whole Church and that you will wish to attend and participate in our meetings the third Thursday of each month.

We now have 50 subscriptions in our congregation.

Our plan is that you read the magazine and then mail it to the service man listed below as soon as you are finished with it—say in about one week.

Chaplain (Lt. Col.) Paul W. Schrope,
0355073—Hq. India-China Division
A.T.C.—APO 192 c/o Postmaster,
New York, N. Y.

You will be notified of any change in the address. We will mail the letter printed below.

Thanking you for your cooperation, we remain,

Sincerely yours,
Wm. D. Schrope
Herman Hallett.

Chaplain (Lt. Col.) Paul W. Schrope,

Dear Brother:

The above letter will explain through whose kindness and generosity you are receiving LUTHERAN MEN. We like the magazine and hope you will read it and learn what goes on in the religious home front.

You are fighting our battles to preserve certain principles that they may be given to the whole world so that there may be a brotherhood of nations. We will try to preserve the pure teachings of Christ and teach and practice them so that when you return you will find a "fellowship of kindred minds." Fraternally yours,

Wm. D. Schrope
Herman Hallett.

Splendid idea, Brother Schrope! We include your form letters in this department as a suggestion to other Brotherhoods. Isn't Chaplain Schrope your son? He should have an interesting story for us.—Ed.

●

From Our Secretary's Desk

December 20, 1944.

Dear Mr. Bader:

Enclosed is check covering subscription for 1945 LUTHERAN MEN.

The Lutheran men in St. Mark's are advancing fairly rapidly. They are gradually taking on the full men's program of the Lutheran Church. In 1942 their place was 18th in synod in size. In 1944 we grew to where we take 4th place in synod. A great deal of this advancement is due to the program of the ULCA for men. Season's Greetings!

Sincerely yours,
Rev. Allen K. Trout, Pastor
St. Mark's Lutheran Church,
Auburn, Indiana.

●

December 19th.

Mr. Earle W. Bader

Dear Mr. Bader:

We had our Brotherhood Sunday in the form of a communion breakfast and it was very well attended and had a nice short program, with Pastor Ohman (Augustana Synod) as the speaker. As this is not a money making affair, we never expect much above expenses. But we are sending our check for $5.00 as a gift to the ULCA Brotherhood.

Wishing you and yours a very pleasant Christmas and happy and prosperous New Year.

I remain, respectfully,
Frank J. Vollmer,
Pres. Grace Lutheran Brotherhood
Erie, Pa.

November 25, 1944.

Dear Mr. Secretary:

Enclosed you will find my personal check in the amount of $3.75 to renew subscriptions to LUTHERAN MEN.

Our Brotherhood is getting started again or I should say getting back to normal after a rather slow summer. Had a real good meeting this month with about twenty-five out. Mr. H. C. Luckey, former member of Congress, had the topic on Christian Stewardship and really presented it in a fine way. A guest speaker who followed gave us a talk on the work of the Good-will industries which gives employment to handicapped persons. It was very interesting. We voted to give the children at Tabitha a $5.00 present at the Christmas program. Also to help in financing basketball suits for the church's basketball team. We are as you know sponsoring the financing of a monthly letter to all of the boys in the service for the congregation. We are to have our Father-Son get-together, with program and lunch, Dec. 1.

The above are just a few notes I thought would be of interest.

Yours truly,
Sedley M. Lingo, Lit. Secy.,
Grace Lutheran Brotherhood,
Lincoln, Nebraska.

●

December 14, 1944.

The Brotherhood of The United Lutheran Church in America.

Gentlemen:

Enclosed please find $16.25 and a list of 13 names including my own, subscriptions to LUTHERAN MEN for one year, Jan. 1945 to Jan. 1946.

These men are all members of St. Paul's Lutheran Brotherhood, Warren, Ohio. Our Brotherhood is really alive. We follow the LUTHERAN MEN's Topic each month. We plan our programs a year in advance. Most of our meetings are held at one of the members' homes. We have 35 members and usually have 15 to 20 at our meetings

The officers for 1944 have been reelected to serve through 1945. Carl Ostling, president; W. G. Oswald, treasurer; R. A. Black, secretary. Rev. Cassell is our pastor.

Yours truly,
R. A. Black, Secretary,
St. Paul's Lutheran Brotherhood,
Warren, Ohio.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Success is speaking words of praise,
In cheering other people's ways,
In doing just the best you can,
With every task and every plan,
It's silence when your speech would hurt,
Politeness when your neighbor's curt,
It's deafness when the scandal flows,
And sympathy with others' woes,
It's loyalty when duty calls,
It's courage when disaster falls,
It's patience when the hours are long,
It's found in laughter and in song,
It's in the silent time of prayer,
In happiness and in despair,
In all of life and nothing less,
We find the thing we call success.

—Writer Unknown.

Judge Speckman Honored

"The Brotherhood and the Boy Scouts" was the key-note at a gathering of the Brotherhoods of the Allentown Conference and representative leaders of Brotherhood work in the Ministerium of Pennsylvania and The United Lutheran Church in America, at a testimonial dinner in honor of Lawrence F. Speckman, Esq., president of the ULCA Brotherhood, held in The Elks' Club, Bethlehem, Pa., on Friday, December 8th. This dinner attended by approximately seventy-five guests, preceded the 13th annual convention of the Allentown Conference Brotherhood in Grace Lutheran Church, Bethlehem, Pa., the Rev. J. Howard Worth, D.D., pastor.

President Speckman was recently honored with an appointment as a judge in the circuit courts of the state of Kentucky.

Referring to the action of the United Lutheran Church convention held in Minneapolis, Judge Speckman said, "Never before has the ULCA give us so tremendous a task as that of promoting the Scouting movement. From our returning servicemen we shall be able to enlist Scout masters with unequalled qualifications." "Juvenile delinquency," said the Judge, "can be licked only as we occupy the lives of our young people with things that are worthwhile."

The toastmaster, Dr. George A. Eichler, superintendent of the Northampton, Pa., schools and past president of the Ministerium Brotherhood, presented Mr. George M. Berg, Esq., burgess of Northampton, Pa., and president of the Allentown Conference Brotherhood, who in turn introduced Mr. Speckman as the speaker at the dinner.

Dr. Ray O. Wyland, director of Relationships of the Boy Scouts of America, referred to the seventeen million of the total of thirty million boys in America who are not receiving any religious training, as the challenge for the men of the Church. Said Dr. Wyland, "The task of the Brotherhood now is to bring into the spiritual care of the Church, the boys of our communities." "As we move forward together," said Dr. Wyland, "we will correlate Scouting more and more with the program of the Church."

On this page the pictures of the distinguished guests will be found.

Individual Membership Cards

In response to numerous requests, the administrative committee has approved the design for a new individual Brotherhood membership card. This attractive card, which will fit a standard card case, and is reproduced on another page of this issue, is printed in red and blue on a white stock.

These membership cards will be supplied free of charge to each congregational Brotherhood affiliated with the national Brotherhood organization. The plan of distribution calls for mailing of the membership cards as soon as the 1945 ULCA membership dues are received at Brotherhood headquarters.

The quantity of cards for each congregational Brotherhood will be based on the number of "active" members represented by their 1945 ULCA dues payment.

The name and location of the local church, and the individual member's name should be filled in at their proper place, after which the secretary of the congregational Brother-

Photo — Courtesy — The Allentown Morning Call

Feting President Speckman

Distinguished guests at the testimonial dinner in the Elk's Club, Bethlehem, Pa., tendered to Lawrence F. Speckman, president of the U.L.C.A. Brotherhood, who was recently appointed a judge in the Kentucky circuit courts.

Reading, left to right (seated)—Hon. James F. Henninger, president, judge Lehigh County courts; George M. Berg, Esq., president, Allentown Conference Brotherhood; Lawrence F. Speckman, Esq., president U.L.C.A. Brotherhood; Dr. George A. Eichler, past president Ministerium of Penna. Brotherhood; Earle W. Bader, executive secretary, U.L.C.A. Brotherhood; Dr. Ray O. Wyland, director of relationships, Boy Scouts of America.

Reading, left to right (standing)—J. Milton Deck, past president, U.L.C.A. Brotherhood; William G. Fisher, national committee on relationships, Boy Scouts of America; the Rev. G. E. McCarney, executive committee, U.L.C.A. Brotherhood; the Rev. Charles F. Brobst, executive committee, U.L.C.A. Brotherhood; Harold D Foster, secretary, U.L.C.A. Brotherhood; Harry A. Fritsch, vice-president, U.L.C.A. Brotherhood; the Rev. Erwin S. Spees, advisory member Boy Scouts Committee for The Parish and Church School Board; Professor William T. Shetlock, president Ministerium of Penna. Brotherhood.

hood will affix his signature to the membership card.

We believe our members will be proud to carry this attractive card bearing the official Brotherhood seal as an evidence of their belonging to a congregational men's organization that is loyal to, and in good standing with The Brotherhood of The United Lutheran Church in America.

First Objective Stamps

The reproduction of the **First Objective** stamp on the front cover of this issue is the Brotherhood's answer to the challenge of the Minneapolis Convention of the U. L. C. A. — **Be Christian—Win Others."**

It can hardly be expected that the black and white cover sketch will adequately portray the rich beauty of the new stamps which are printed in four colors,—red, blue, yellow and black. In addition the stamps bear the inscription,—**"Brotherhood of the U.L.C.A.** with the evangelistic message—**"Win the Outside Man."**

The whole Church is giving special emphasis to evangelism during the Lenten Season and these stamps will provide your opportunity to "tell the world" what we are trying to accomplish.

The **First Objective** stamps carry a universal message that will have a church-wide appeal. Pastors will wish to use them on the Lenten and Easter mailings to their members. Our Brotherhood members and friends will be proud to affix these attractive stamps to letters and parcels. All who receive your stamped mail including the postal clerks will know that the **First Objective** of the Church and Brotherhood is the carrying out of our Lord's great commission—"To Win Others."

Our present plans call for the mailing of the stamp booklets by February first. If you have not received your two booklets of stamps by February fifteenth, notify Brotherhood headquarters and they will reach you promptly.

Servicemen's Subscriptions

An increasing number of Brotherhoods are sending LUTHERAN MEN to their members in the armed forces. This is ample evidence that LUTHERAN MEN really contains something worthwhile that their service-men like to read.

Where else but in LUTHERAN MEN can your members, who are away from home, be kept so fully informed about their Church, and the progress of men's work in particular. The cost of service-men's subscriptions—($1.00 each in lots of twenty five or more) is insignificant when compared with the enjoyment they will derive from your thoughtfulness.

Our chaplains and service pastors are constantly writing us that LUTHERAN MEN is an excellent medium for maintaining a monthly contact with their members in the service, and that they will not soon forget this courtesy when they are returned to civil life.

We have a specially prepared service-men's subscription blank for your convenience in sending us the names of your members and friends who are to receive our magazine. If desired, an attractive gift card will be mailed without charge to your service-men, telling them that they are the recipients of a gift subscription to LUTHERAN MEN.

Please remember,—at home or in the service—**"Every Lutheran Man Needs** LUTHERAN MEN."

Here is a partial list of the Brotherhoods and other church societies that have sent us their service-men's subscriptions within recent weeks:

Good Shepherd Lutheran Ladies' Guild, Oak Park, Illinois.
Grace Lutheran Brotherhood, Hatfield, Pa.
Atonement Lutheran Brotherhood, Asbury Park, New Jersey.
Beth-Eden Lutheran Sunday School, Newton, N. C.
St. Andrew's Lutheran Brotherhood, Hickory, N. C.
First United Lutheran Brotherhood, Dallas, Texas.
Immanuel Lutheran Brotherhood, Philadelphia, Pa.
Telford-Indianfield Lutheran Parish Brotherhood, Telford, Pa.
Zion Lutheran Brotherhood, Niagara Falls, N. Y.

Pre-Lenten Visitation

A successful pastor with a flourishing Brotherhood visited headquarters recently to give his report of their Brotherhood Sunday service. Said he, "It was the finest men's meeting ever held in our church." He concluded with the following, "Why do you not remind the brethren to keep hammering away at the objectives? They are the keystone of our Brotherhood program."

Ash Wednesday falls on February 14th this year. The earlier Easter season affords an excellent opportunity for promoting the Brotherhood's first three objectives; 1. Win the Unsaved for Christ; 2. Bring Back the Lapsed Member; 3. Increase the Attendance of Men at the Church Service. All three should be pressed home in these pre-Lenten days.

Perhaps no other suggestion of the Brotherhood has received a better response from the Church than the plan of having the local Brotherhood conduct a personal visitation to bring in the lapsed members and to win the unchurched during the season immediately preceding Lent. It has been my observation that such a visitation, if entered into with consecration and vigor will stimulate the spiritual life of the congregation and community, and increase the attend-

Allentown Conference Leaders

The following were elected officers at the 13th annual convention of the Allentown Conference Brotherhood held in Grace Lutheran Church, Bethlehem, Pa.: First row, left to right: Norman A. Piel, vice-president; George M. Berg, Esq., president; Merritt R. Mills, treasurer. Second row, left to right: Martin W. Lynn, member of executive committee; Rev. Byron R. Stauffer, member of executive committee; Eldon L. Sterner, secretary; and Arthur E. Kitzman, statistician.

ance at the mid week Lenten services and the Lord's Supper during the Easter season.

Needless to state fewer men will be available for the pre-Lenten visitation this year. This should only serve to impress our older members with a need to step into the breach and get a renewed thrill out of their spiritual contacts by visiting the homes of their inactive members.

A Family Altar

It is generally agreed by churchmen and public officials that the break-down of our moral and social customs have contributed to the wave of juvenile delinquency that is sweeping our nation today. To blame this condition on the war is a lame excuse that can never be accepted by our Lord.

The chief task of the Brotherhood is the carrying out of its spiritual objectives. The place to begin is in the home. We must recognize the importance of deepening the prayer-life, and the fostering of Christian stewardship and evangelism within the congregation. Only then will we be ready to win the others on the outside.

While each Brotherhood will undoubtedly wish to select its specific objectives, we respectfully suggest the following which may be included in your Lenten program:

1. The wider practice of worship in the home and personal life.
2. More faithful participation in public worship, and in particular in the Lord's Supper.
3. More sincere effort to make Christianity vital in the relationships and interests of daily life.
4. More enthusiasm for personal evangelism.
5. More exercises in the ministry of mercy.
6. More sacrifices in Christian giving, encouraged by some device for an offering of Lenten self-denial from each home.

We invite you to write to Brotherhood headquarters for samples of "The First Objective" and "The Six Objectives" folders which will be helpful in setting up the committees for your congregational pre-Lenten visitation.

"Men's hearts should all be mine and ever free,"
The Master spoke and gazed upon the earth!
"Free from the sins which wreck humanity,
Those passion habits of stupidity,
Those color lines which blast his holy worth,
The gruesome wars which make his home a death
And hurry him into eternity!"
The Master mused and then He saw a child,
Called it and soon His human garden grew,
For black and red and white and brown flocked there,
Came as in answer to a heartfelt prayer,
And when no hate or anger washed to view,
The Master once again was reconciled.

—Grover E. Swoyer.

Carry Your Card!

This is a sample of the individual membership cards to be supplied free of charge to each Brotherhood or men's organization remitting their 1945 U.L.C.A. dues.

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THIS IS TO CERTIFY THAT _____
(is a member in good standing for the year indicated hereon)

AFFILIATED WITH THE BROTHERHOOD OF THE UNITED LUTHERAN CHURCH IN AMERICA

_____ *Secretary*

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Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

An Open Forum

By Rev. Earl S. Rudisill, Ph.D., D.D.

How can an adult class be related to other adult groups in the congregation? How should it be related or connected with other classes, groups, or agencies?

In some churches the relationship between different groups, classes, or organizations of adults is very loose or almost non-existent, whereas in others there is a very systematic tie-up among the different units.

The best way to attain a satisfactory, harmonious, cooperative relationship is through an adult work cabinet. Such cabinets are made up in various ways and with varying degrees of close or free organization. As a rule there are in a cabinet representatives of all groups which are engaged in adult educational activities. It always includes the pastor, and usually the general superintendent of the Sunday school and the superintendent of the adult department. Some cabinets, in consultation with all groups lay out plans for all, and exercise a considerable degree of supervision over them. With such a scheme or with a plan less formal overlapping of the work of different groups is avoided, and work otherwise neglected is frequently undertaken and carried out.

A cabinet ought to study the needs of adults, evaluate them, and try to find means of meeting them, or better still, inspire and guide adults toward meeting their own needs and problems. It can set objectives toward which all adults ought to work, propose ways of reaching more grown-ups with the church's program, become acquainted with courses and textbooks so as to give advice to leaders and workers, and be prepared to suggest the best methods of teaching adults and carrying projects to successful conclusions. All of these functions, however, should be performed in a thoroughly democratic way.

Why is the preparation and improvement of the leaders of adults so neglected? I hardly ever hear of any leadership course being given for adults. In our synodical summer school I do not recall that we have ever had one. Aren't such courses needed?

Indeed, leaders and teachers of adults do need specific preparation and continued guidance toward improvement. Adult class teachers, as a rule, have had less definite training than the teachers of any other age. Adult work is generally the most neglected and the most backward of the whole scheme of things.

Few courses are given for the leaders of adult groups, probably because of a low rating of adult work. Many persons are not awake to the need of adult religious education and to its mighty possibilities. Some believe adult classes are useless because old folks cannot learn so well as children and young people (a false belief).

The possibilities of attainment and learning without adult classes and organizations are very great, and we ought to see to it that adequate leadership education of various types is provided for leaders of grown-ups.

The following courses are approved by the Parish and Church School Board and by the International Council of Religious Education: (1) The Church's Opportunity in Adult Education, (2) Understanding Adults, (3) Methods and Materials in Educating Adults, (4) Organizing for Adult Education in the Church, (5) Resources for Adult Christian Education, (6) Guidance in Christian Home-Making, (7) Techniques in Leading Parent Groups, and (8) Developing a Program of Parent Education in the Church. There are also 28 general courses in leadership which are of real value for adult leaders; they furnish background, general methods, and understanding for leaders of all ages. A good adult leader should know a great deal about the work among other ages.

I have a class of more than 100 men. The attendance averages about 75. We use the AUGSBURG UNIFORM LESSONS. I use the lecture method. How could the work with this group be improved?

It is difficult to say how work may be improved in a particular class if one has never seen the class in action and knows no more about it than you have stated.

As a rule it is better to have smaller classes. I should try to have the class of 100 divided into three or four classes if it can be done without creating dissension. A group that large is unwieldy and the teacher is reduced to the necessity of lecturing practically all the time. The lecture method as a regular diet is not good for any class; it does not afford enough opportunity for participation by the class members. Many are awed by a crowd, and even if they were ready to speak out, there is not enough time to allow very many to take part. Smaller groups allow for such democratic discussion on the part of all. And in small classes it is possible to introduce a number of methods of teaching and thus make the whole experience more interesting, attractive, and worthwhile. There are about 25 methods and variations of methods which are suitable for use in adult classes. But it is impossible to make use of most of them in large groups.

It is certain that much more learning and spiritual development can take place in a small group than in a large one, because it is possible to do the things which best facilitate religious-moral-social development.

Three Mighty Nimrods

The evidence hangs before you. The lucky hunters are, left to right: Rev. Robert J. Wolf, service pastor at the Harrisburg Service Center; Rev. J. Ray Houser, pastor of St. Mark's Lutheran Church, Williamsport, Pa., and Rev. Paul Empie, assistant director of the National Lutheran Council. Makes the editorial mouth water for a good venison roast!

Christian Stewardship . . .

Stewardship Of Service

By Mr. Belding B. Slifer

Mr. Slifer is president of the Pension Board, a director of the American Sunday School Union, the Laymen's Movement and active in many other Christian enterprises. He is a Lutheran churchman in the best meaning of the term. His home is Jenkintown, Pa.—Ed.

Stewardship does not mean that we should give only of our means for the furtherance of the Kingdom of God but that we should also give of our time and talents, for there are so very many opportunities where this may be done.

I have in mind what happened in Zion Lutheran Church, Whitemarsh, Pennsylvania. In 1913 a Brotherhood was organized. They met in the homes of the members, for there was no place in the church where they could meet. After a few years the necessity for a regular place of meeting was felt and some one suggested that a room be made out of the cellar of the church. It was really a cellar --dirt, stones, etc., and the cellar floor was only about five and a half feet below the girders of the church. The matter was suggested to the church council—there were no funds. There was that spirit of stewardship which realized that while they might not have the money, they had their own man power, and it was decided that the Brotherhood would construct the room themselves.

Now the cellar was about sixty-five feet long, forty feet wide and five and a half feet deep. They first put in steel girders to support the church floor and removed several old posts, dug the cellar so as to have clearing of at least ten feet and all this material had to be removed out of two small windows. They put a wainscoting all around the space, put in a complete heating system, two coat rooms, and plastered and painted the walls and ceiling. My reason for giving the details is this, all materials used were paid for by the Brotherhood and the men of the Brotherhood did every bit of the work in the evenings, excepting the plastering for it so happened that while they had carpenters, electricians, painters and plumbers, etc., among their numbers, they had no plasterers so this had to be done by outsiders; and the cost of all work when completed was estimated to be worth all of $4,000.00.

The room is known as the Brotherhood room but is now used for entertainments, suppers and by the juniors and primary classes of our Sunday school.

My reason for calling this to your attention is to prove what may be done by those who are willing to prove that stewardship really means that we should be willing to give ourselves as well as our means; and also that this statement of facts may help men in other Brotherhoods to determine to try to find ways to show how they can give of themselves as well as their means for the furtherance of God's work here on earth.

Their work resulted not only in a wonderful addition to the church but it caused every member of the Brotherhood instantly to have an increased interest in the whole working of the Church.

In 1938 the Brotherhood celebrated their twenty-fifth anniversary with

Men of the Midwest

This group photo of the delegates attending the recent Midwest Synodical Brotherhood convention was taken in front of the Trinity Lutheran Church, Columbus, Nebr., which was the host to the gathering. In the foreground are Mr. William F. Kedde, president, Nebraska Synodical Brotherhood; the Rev. Herman Goede, president, Synod of the Midwest; Mr. Earle W. Bader, executive secretary, U.L.C.A. Brotherhood; and Mr. Fred Walter, president, Midwest Synodical Brotherhood.

a dinner and it was really inspiring to hear some of the men give personal accounts of how and why they had been so interested in helping construct this room.

The stewardship shown by these men proved a great blessing to the younger men who have always been proud of the work done by their elders. These young men have since added years to their lives and have become members of the Brotherhood and right now they are redecorating and adding new equipment to this work and are showing in many ways in the church work the real meaning of stewardship as shown them by the former Brotherhood members.

The men of the Brotherhood should all show their interest in the Church by taking upon themselves the work of raising the church apportionment in full so that all Boards of the Church may be able to arrange their work for the various causes of the Church without fear of lack of funds.

The month of February is the time set by the Church for the cause of American Missions. We men of the Brotherhood would help this cause very much if we would see that our church paid its apportionment in full so that the Boad of American Missions would receive their percentage of same as promised.

Read carefully the reports of all of our Boards and understand the work they are doing and how much must be left undone because of lack of funds. This would not be so if we were interested and proved to ourselves and to others the real meaning of the word stewardship. To see that the apportionment is raised in full is not a hard task. In our Synod it amounts to only $4.35 per member a year. This does not amount to one and a quarter cents per day. First show your members their Christian obligation, then have them understand exactly how the money is used and its percentages to each Board, and you can depend on it that after your congregation thoroughly understands what it is all about they will see that the apportionment is paid in full, and wonder why it was not done before.

●

The discouraged owner of a small coffee shop in Ohio gave up the ghost and placed a sign on the door: "No coffee, no sugar, no help, no oil, no heat, no profit. If you want a square meal, join the Army." — Printer's Ink.

Lutheran Boy Scouts

Getting A Start!

The first meeting of the Boy Scout committee of The Brotherhood of The United Lutheran Church in America was held at Brotherhood headquarters, Bethlehem, Pa., on December 8, 1944, with the following executive committee and advisory members in attendance: Harold D. Foster, the Rev. G. E. McCarney, L. F. Speckman, Esq., J. Milton Deck, Harry A. Fritsch, the Rev. C. F. Brobst, Earle W. Bader and the Rev. Erwin S. Spees, advisory member representing the Parish and Church School Board.

Also present were Mr. William G. Fisher, Minneapolis, Minn., a member of the national committee on Relationships of the Boy Scouts of America, and Dr. Ray O. Wyland, New York City, director of Relationships of the Boy Scouts of America.

The meeting was opened with devotions by the Rev. C. F. Brobst, Telford, Pa., after which Chairman Harold D. Foster explained the purpose of the meeting and referred to the action of the executive committee at Minneapolis, Minn., in appointing the following to serve on the Boy Scout committee to promote Boy Scouting in the Brotherhood of the United Lutheran Church in America: —Chairman Harold D. Foster,, Francis K. Ford, the Rev. G. E. McCarney, ex officio L. F. Speckman, Esq., and Earle W. Bader. Chairman Foster reported that advisory members representing the following boards and agencies will serve on the Boy Scout committee:

Rev. Erwin S. Spees—The Parish and Church School Board.
Mr. Alvin H. Schaediger—The Board of Education.
Rev. William J. Ducker—The Luther League of America.

It was unanimously agreed that the official title for this committee shall read: **"The Boy Scout Committee of the Brotherhood of the United Lutheran Church in America,"** and that Earle W. Bader be elected to serve as the secretary of the Boy Scout committee.

Messrs. Harold D. Foster, Harrisburg, Pa.; Francis K. Ford, Niagara Falls, N. Y., and the Rev. G. E. McCarney, Conshohocken, Pa., were elected to represent the ULCA Brotherhood on The Lutheran Committee on Scouting. This committee with headquarters at Minneapolis, Minn., is under the supervision of Mr. S. H. Holstad, National Lutheran Scout director, and includes the representatives from all the Lutheran bodies in America.

Mr. Earle W. Bader was elected **director of Scouting** of The Brotherhood of The United Lutheran Church in America with headquarters at 62 East Garrison St., Bethlehem, Pa., after which the following motion was passed: "That we request the appointment in each synodical and conference Brotherhood of a Boy Scout committee and a Boy Scout director."

The Parish and Church School Board, The Luther League of America, The Lutheran Committee on Scouting and The Boy Scouts of America were invited to make their statistics available to the Boy Scout committee as an aid in compiling a complete list of the existing Boy Scout troops in The United Lutheran Church in America.

The next meeting of the Boy Scout committee will be held at the Sylvania Hotel, Philadelphia, Pa., on February 10th, prior to the regular meeting of the administrative committee.

This historic meeting of the Boy Scout committee of The Brotherhood of The United Lutheran Church in America was closed with prayer by the Rev. G. E. McCarney at 5:00 P. M. after which the committee attended the testimonial dinner at The Elks' Club, 40 E. Broad St., Bethlehem, Pa,. in honor of President Lawrence F. Speckman, who was recently appointed a judge in the Kentucky circuit courts.

●

Passenger—"So this is your fast train!"
Conductor—"Certainly it is."
Passenger—"How about letting me off, and I'll see what it's fast to."

Topic of the Month

● **Department Editor: REV. ARTHUR H. GETZ**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

The Christian Examines Himself

Topic for March, 1945

By Rev. Robert D. Hershey, S.T.D.

AIM: To achieve a better understanding of (1) humanity's long history; (2) man's present position; (3) man's condition as compared with Christ's perfection; (4) man in the light of the cross; (5) his relationship to the church; (6) his future here and hereafter; (7) his position in society.

Worship

Hymn: "I Need Thee, Precious Jesus"
PSH. No. 268 or CSB No. 367
Scripture: Romans 12:1-21 and St. Mark 16:9-16
Free Prayer or Prayers No. 6 and 7—PSH. p. 24
Hymn: "In The Cross of Christ I Glory"
PSH. No. 56 or CSB. No. 62

(NOTE): It was suggested last month that this topic be presented in the atmosphere of the Lenten season. The whole program should be devotional in character and several opportunities for quiet meditation and prayer would be helpful. Serious thought of a man's true place in creation produces humility, and humility is the father of prayer, and prayer is the channel for life-giving faith in the eternal promises of God. The presentation, however it is made, should guard against leaving the examination half-finished; it is not enough to examine oneself. The other side of the Lenten season of penitence is the Easter season of good news. It is all together in order to emphasize this triumphal note.)

The Topic

The aims of this topic, if you've read them twice, are sufficient in length and breadth to develop a complete theological system on the doctrine of man. That puts the writer in a very difficult position. In the first place he does not claim to be theologian enough to do it with any authority, and second—you're not concerned enough to follow it with any interest. Of course, we are speaking of theology as it is traditionally described and presented—dogmatic and systematic. On the other hand, if we are able to catch you in a serious mood and find the Lenten spirit prevailing, we believe we have something to say.

Humanity's History

The fact that this is being written at the turn of the year makes one see with greater clarity that in retrospect humanity's history is not really very long. To press the point of man's age on this planet is quite irrelevant; his history—the record we have of his story, covers only 6000 years at the outside. A day may seem quite long to us at times, but one passes through 6000 of them before the age of eighteen. We believe it was Dr. Paul Scherer who once used the analogy of a cosmic timetable six feet long and insisted that man's story could be written on the last three inches of it. Even in our own experience here in America, a thing is old if it has survived a hundred years; in Europe it may have a millenium behind it. It may just be that humanity's story seems long because into the human heart there has been put a glimpse of its destination. Once there is a dream, a hope, or a vision of beauty, as every child knows, time drags in the struggle toward fulfillment. Because man's story is filled with so many blemishes and failures, God's day seems like our thousand years.

Man's Progress

Having spoken of man's failures, however, one must not ignore the other side of the picture. There are two ways of approaching an estimate of man's story. Frequently, they are made mutually exclusive. For a great number of people progress is measured almost entirely by the things man has created. For others, perhaps more serious folk, man's moral growth and spiritual perception are made prerequisites for progress. Thus, when Dr. Breasted uncovers a mound of earth somewhere in France and reveals strata after strata of man's weapons—it is a quite simple deduction that judged by his tools man has progressed; judged by his wars he is still in his sin. It is likely this latter judgment which is so apparent today in the midst of humanity's most inhuman strife. Our souls and spirits have not kept pace with our minds and arms. We are walking, yes, running ahead of our souls.

The Standard of Christ

It is only fair to say that if man has not progressed spiritually in proportion to his earthly wisdom, it is not likely that he ever shall. At least, not so long as man compares himself with the ideal as seen in the perfection of Christ. To say this, of course, not only brings religion into the picture, but Christianity. And this is the essential point which invariably comes to the fore when a man examines himself.

There are two great dangers to be faced when we compare man and his imperfection with the perfection of Christ. Either we are prone to despise man in an effort to elevate Christ, or we tend to minimize Christ by elevating man. For these two dangers there are two very helpful weapons. One is from the Old Testament in which God speaks of His creation of man as "only a little lower than the angels." The other is from the New Testament where Paul speaks sharply lest a man "think of himself more highly than he ought to think." It is really quite amazing how one group of thinkers believes it honors man by placing him at the head of an ascending series of creatures, while another group thinks it honors God by debasing His handiwork to the level of imps. Singing about ourselves as worms, just because the perfection of Christ dazzles us is like honoring a sculptor by casting contempt upon his statues in order to produce a wide space between the artist and his creation. It may be true that we are thousands of miles from the perfection of Christ; but then too—we are tens of thousands of miles removed from the remainder of God's creation. When God said that He made man just "a little lower than the angels" He meant it. That's why it is possible for us to receive His revelation. Persons who understand each other have tastes in common. Just as the electrical instrument in one house is delicately and precisely adjusted to the telephone in another, in order that the words of the speaker may slip easily into the ears of

the listener, so man's mind and heart are delicately patterned after God's, in order that His thoughts and purposes may be recognized by man. The eye is adjusted to the light; the ear to sound—and all man's faculties are made to answer the larger faculties of God. If crimson or gold to the artist mean black to the beholder there can be no gallery. And unless duty, penitence, hope and love in man can stand for these rich qualities in God, there can be no relationship. Man understands God by being lower, but not unlike Him. Man Knows God because he is near to Him.

The Cross a Sign

All this is given point in the cross —the focal point of human history. Calvary has been beautifully defined as "God's eulogy on man, written in letters of crimson, the temporal display of God's eternal heartache." It is man's infinite worth that explains the One who lived and loved and died upon that far-off hill in Palestine. The regard and esteem Christ gives man matches man's worth. A man may be proud of the products of his hands, but a man loves his child. We are prodigals, but God made us—and we are His children—and He loves us still.

We know a mother bears her child's sorrows and sickness, and at last his vices and his sins.

We know the patriot who pours out his blood on the battlefield atones for the sins of his fathers.

We know the reformer and social worker bear the burdens of their suffering fellows and arrest the progress of darkness.

We know that each new truth is a flame that consumes its prophet.

We know that each new liberty is bought with someone's martyrdom.

And we know that all this and more there was in that wondrous scene when Christ threw wide His arm to lift prodigal man back to his Father's side.

The Church as a Means

There are two important things to remember when we think of man's relationship to the church. These two truths are frequently recognized, but only too often one is considered at the expense of the other. The church can be viewed, and ought to be, as a channel whereby we can make our contribution to God's "worth-ship." This is an essential part of worship, as well as membership, and is known sometimes as the sacrificial approach. On the other hand, there is the equally significant approach to the church which considers it primarily as a channel through which God's grace empowers us and makes us more worthy in His sight. This, in the realm of worship, is called the sacramental approach. In other words, speaking practically, there are those whose primary interest in the church is to "give something" to God's glory because it is due Him; and there are those whose relationship is fundamentally a matter of "getting something" to God's glory because it is due Him; and there are those whose relationship is fundamentally a matter of "getting something" because it is His gift. It may be that this latter attitude prevails so largely because it is felt God can get along quite well without our feeble efforts; whereas we are earth-bound and impotent without His gracious gifts. That might be considered too charitable a judgment, but what we ought to see is that both approaches are vital and have their place.

At any rate, we've said that God in His great love was willing even to have His Son climb Golgotha that we might be saved and raised to the dignity He's dreamed for us. If we're worth all that, surely we want to be receptive to all that God has provided for us. In the church we have the means to worship God corporately and privately; in the church we have the means of becoming more worthy.

The church is the clearing-house of our commerce with God. Through it we are fed with the mind, the spirit, and the will of Christ. Through it we are provided the dynamic of worship, a power that frees us from ourselves and molds afresh all the broken pieces of life. Through it we receive in our lives the quality of buoyancy which picks us up mightily and holds us securely "to keep us from falling." In turn the church is where we publicly confess Him. It is the means whereby we witness our faith to the world. It is the instrument whereby we ally ourselves with the building of His Kingdom. We should not like to say with the Fathers that a man outside the church cannot be saved; but we firmly believe that a man who has really met Christ could not stay out of the church.

The Future a Promise

Because of this great dignity which shrouds men in the sight of God (and all three of the great church festivals attest it—Christmas in the incarnation; Easter in the resurrection; and Pentecost in the sending of the Holy Spirit) there is a future with a promise. If man is worth saving, he is worth saving for something. Whatever your conception of the hereafter may be, you can be sure God's involved in it and that this life is a part and parcel of it. The present takes its meaning not only from God's historic acts, but equally from His gracious promises.

Our Job

If all this, then, be true—it is our task as the men of Christ's brotherhood, diligently to examine ourselves as St. Paul exhorteth us—not to think more highly of ourselves than we ought to think, nor to despise ourselves — made just a little lower than the angels. It is encumbent upon us to measure ourselves by His Cross; to nourish ourselves through His Church; to live in the meaningful present in the knowledge of a heritage and destiny; and to treat all men as brothers.

Questions for Discussion

1. In what way does a better understanding of humanity's history affect your faith?
2. Does man's present position justify a pessimistic outlook for him?
   With what does a man all too frequently compare himself if not to Christ's perfection?
4. Have you been fair in your relationship to the church? Have you been as interested in "giving" as well as "getting"?
5. Does the hope of heaven and the fear of hell have much to do with your conduct?

Assignment of Topic for the April meeting

The topic for consideration in April concerns our young people and is titled "Helping Youth to be Christian." This may be developed and amplified in two ways. All the young people of the church could be guests at the meeting—each man being responsible for the presence of one boy or girls (boys for a boys' night). The material of the topic might be divided into two presentations— **What Youth Seeks from Adults** and **What Adults Can Do for Youth.**

Another suggestion is to have a youth worker in the community—school principal, Scout leader, etc., present the picture of youth today in your community.

This topic will be just another topic unless an attempt is made in a very practical way to do something about it. And that means work and planning. This whole matter ties in directly with one of the Brotherhood's primary objectives.

Stumbling Blocks In the Path of Christian Laymen

By Mr. H. E. Isenhour

Mr. Isenhour is past president of the ULCA Brotherhood and one of our best informed influential laymen. He comes from Salisbury, North Carolina. Articles supporting the topic were somehow reversed and this article should have come before the one by Mr. Rhoddy last month.—Ed.

The influence of the Christian layman is a vital factor in today's business and social life. His impact on our social order is the uplifting force that points the ideals of man and nations to nobler things. Few realize how the path of the Christian laymen is full of diverting calls and stumbling blocks. How many interests and organizations call him away from the Christian way of life.

It is natural for a diligent business man to desire to attain a reasonable measure of success in his chosen field. Along with this success he may desire to gain some reputation and standing in the community in which he lives and works. These desires often grow into dangerous proportions and lead to disastrous results. The pull of conflicting ideals is never absent from the life of the Christian, especially the Christian in business.

The Christian in business must keep his ideals alive and in practice in the face of many reasons to compromise. The urge to accumulate opens up many ways that are not Christian. On every side others are growing wealthy by questionable methods. It takes a real Christian to ignore what is so common all about him and to hold to the practices and principals that often seem to work to his immediate disadvantage. This desire for wealth and prestige is a very large stumbling block. Many stumble, attain wealth, and too late realize its cost.

Every Christian business man must decide how much he will give of his time and means to Christian work. Upon this decision rests his ultimate success as a business man. There is a great temptation to devote only a small portion of his spare time to Christian work. Nothing must interfere with business. On the other hand, many have found that the time given to Christian work is the most profitable part of their time. No man's business has ever suffered because of the time given to the work of the church. Many instances could be recited where business men gave freely of their time to Christian causes and their business prospered in many unexpected ways. A man who will plan to do Christ's work, regardless of his lay duties, will be successful in business. Yet so many stumble badly by giving so little time to their church and its work in the community.

The wise business man realizes that money will not get all things. Regardless of his monetary contributions, a man must give of his time. Nothing will take its place. A person's whole influence comes through the use of his means and his time. The urge to withhold time and appease the conscience by giving money is holding back the work of Christ in the world today.

Employer and employee relations are often pagan and selfish, even with Christians on both sides. The employer, under the guise of corporate entity, does, or permits subordinates to do, things that are un-Christian and unfair to employees. Too often Christian business men with personal motives that are high and Christian, permit the corporation of which they are a part to do things that personally they would never do.

On the other hand, employees often permit the use of their organized power to be used for personal aggrandizement and inflict many injustices upon their fellow employees. Christian principles written into and made a part of employee organizations would help eliminate many of the weaknesses common to so many such groups.

it of Christ to effect just, equitable,

It takes a great degree of the Spir- and Christian treatment in the field of employer and employee relations. In this field of human relationships far too many are inclined to ignore Christian principles. Yet where these principles have been put into practice on both sides, there exists the finest conditions possible. Both sides must put aside personal greed and selfish interest to avoid the stumbling blocks.

In this time and in the days to come, Christ must be permitted to sit at the conference tables of the world if good will, justice, and fairness are to be a part of our individual and national relations. The Christian in business, in government, in labor, and in the church, faces the greatest opportunity in this era. To stumble will result in many decades of suffering and human misery. No single individual can greatly affect the course of events. All Christians united under the banner of Christ can make His will dominant in all human affairs. Shall we isolate ourselves from the responsibilities of the times in which we live and permit the forces of evil to organize the society under which we must exist? Christian business men can have the largest voice in these matters, if they desire. The power of gold and guns cannot bring justice, peace, and good will to the peoples of the world. Christian business men! Take Christ to the council chambers with you. Let Him shape the course of men and nations and there will be good will among men.

The Boy Scout Committee

Reading, left to right:—Earl W. Bader, Lawrence F. Speckman, Esq., Harold D. Foster, the Rev. G. E. McCarney. Mr. Francis K. Ford, Niagara Falls, a member of the Boy Scout Committee is missing from the photo.

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WE THANK THEE

For all new things we thank Thee, God;
For leaves on trees, and bursting sod
Where tiny flowers pushing through
Have washed their faces in the dew,
We thank Thee, God.

For little birdlings in the nest
And baby chicks, with down all dressed,
For golden butterflies on wing,
For every fresh and gladsome thing,
We thank Thee, God.

And we are glad that children, too
Can grace a world that's fresh and new;
Can be a part of everything
That speaks Thy nearness in the spring.
We thank Thee, God.

—Author unknown

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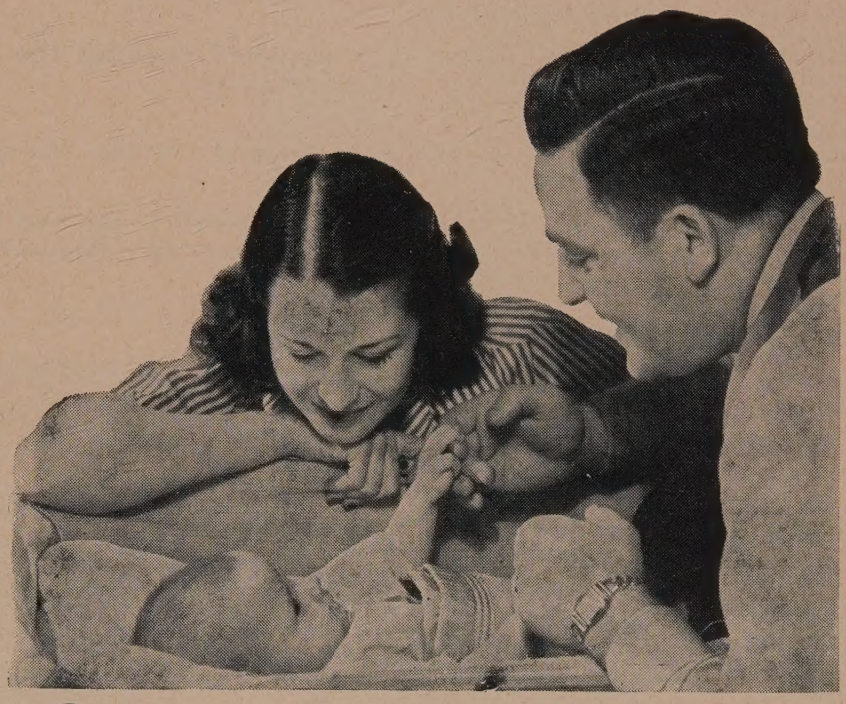

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